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WHAT IS RIGHTLY DONE IN THE CHURCH ON EARTH STANDS GOOD
IN HEAVEN, AS IF IT HAD BEEN DONE THERE.
JONES ON THE CHURCH.

BIOGRAPHY.

FOR THE CHURCHMAN'S MAGAZINE.

*A short sketch of the Life and Character of the Rev.
JOHN OGILVIE, D. D. extracted from a Sermon preached on ac-
count of his death, by Charles Ingles, A. M. then an Assistant Min-
ister of Trinity Church, New-York; now, Bishop of Nova-Scotia.*

..... THESE reflections were suggested to me by the death of a late worthy and excellent person, well known to each of you by his labors of piety and benevolence. I mean the Rev. Dr. Ogilvie, whose death is an affliction to you, and a general loss to the Church of God.

Nine years have I lived with him in perfect harmony and friendship: Much was he endeared to me by his many amiable qualities; by a union of affection and principles, and by our joint endeavors in the ministry of the gospel, in that close connection which, from our respective stations, necessarily subsisted between us. To mention him therefore in this place, which now, alas! must know him no more, is not only a debt of friendship which I owe to his memory, and is expected from me; but it may also be of service to you to lay some traits of his character before you, and remind you of your duty in consequence of having enjoyed the benefit of his ministry so many years.

He was born in this city: and many of you know, that he remembered his Creator in the days of his youth. Even at that period he had deep impressions of religion, and strove to turn others to righteousness; which also seemed to be the principal object of his whole life afterwards.

He devoted himself early to the service of the altar; and his first station, after he entered into holy orders, was such as suited his glowing zeal to promote the honor of God and the salvation of souls.* I may say that he was placed on the farthest limit of the Messiah's Kingdom; for all beyond it was one dark and dismal gloom, unenlightened by any ray from the sun of righteousness.—Here he faithfully labored and with success, to add the heathen to his Master's inheritance and the uttermost parts of the earth to his possession.

Those qualifications, which enable a person to shine and be useful in the sacred Ministry were possessed by him in an eminent degree. His person was tall and graceful; his aspect sweet and commanding; his voice excellent, his elocution easy and pleasing; his imagination lively; his memory retentive, and his judgment solid. His temper was even, unclouded, and such as scarcely any accident could ruffle. His heart was humane, tender, and benevolent; burning with zeal for the good of others. Piety to God is the source of every other virtue, and his was lively and active. It was a sacred flame kindled from above which glowed with a pure, regular, and unabating warmth. It was fervent, though not violent; gentle, though not languid. He deeply felt the power of religion; and this prompted him constantly to hold up the lamp of heavenly truth to others, that they might rejoice in its light, and experience the same salutary effects from its influence which he himself had experienced.

With what unwearied assiduity he attended the duties of his function, you all know. To the discharge of those, he devoted his whole time. Like the first Heralds of the blessed Gospel, daily in the temple of God, and in every house he ceased not to teach and preach Jesus Christ. Indeed, I may apply to him what St. Paul says of himself to the Thessalonians... *Ye are witnesses, and God also, how holily, and justly, and unblameably he behaved himself among you: as you know how he exhorted and comforted, and charged every one of you, as a father doth his children, that ye might walk worthy of God who hath called you to his kingdom and glory.* The number of those who resorted to him for advice, was very great; and few were capable of giving better on every occasion. He knew how to comfort the afflicted, to confirm the wavering, to instruct the ignorant, to cheer the desponding, to strengthen the weak, and to check the self-opinionated and forward. The perplexing occurrences of human life are frequent: Many of them are such that the mind even after deliberation, and weighing circumstances, is at a loss to determine which procedure is best. In such cases, where a judicious friend is necessary, he had a penetration that was quick in discerning on what side greatest evidence was laid; and in this respect he has been of singular service to many.

In him the poor and needy always found a generous benefactor. He had that sympathetic tenderness for the distresses of others, which the religion of Jesus inculcates. Often has he cheered the gloomy retreats of want by relieving the indigent; and caused the orphan's and the widow's heart to sing with joy.

* He was appointed Missionary to Albany and the Mohawk Indians in the year 1750, by the Society for propagation of the Gospel in foreign parts.

How diligent was he in seeking the children of affliction ! in dispelling the horrors of a sick bed, where perhaps the pale victim of disease groaned under the complicated pains of mind and body, and languished also under the miseries of indigence ! Clergymen often find it necessary to relieve the bodily as well as the spiritual wants of the sick ; and on those occasions both were liberally supplied by our worthy, departed friend. Frequently has he furnished the sick with sustenance, and then revived his drooping heart with divine truth. Through his pious aid and instruction, a gleam of joy has lighted up the countenance of the relenting penitent. Nay, the soul that was just taking its flight into eternity, has been through his ministering and affectionate care, raised from despondency, and inspired with vigor and heavenly hope.

The time would fail me to trace this excellent man through the various scenes of life, and the different characters he sustained with so much dignity and lustre. His conduct and manners were regulated by the calm dictates of benevolence, piety, and prudence, and were so happily tempered, that even those who were no warm friends to religion revered him. The consequence was such as might naturally be expected—few Clergymen have been so extensively useful—few so much beloved and esteemed, as Dr. Ogilvie.

The concluding scene of his life was suitable to the former part of it—such, in my estimation, as would be desirable to every faithful minister of Jesus Christ ; for he was about his Master's business when the awful messenger came to summon him into eternity. In the house of God, after devoutly addressing his Heavenly Father in the excellent evening service of our Church, he took his text, to proclaim from thence the glad tidings of salvation and redeeming love ; to display the faithfulness, justice, and mercy of the Supreme—the steadfast reliance of the humble, believing soul upon him—for all this is implied in the *text he chose. After this, I say, and whilst the unfinished sentence yet hung upon his tongue, his Master called him ! Called him to leave this scene of sorrow and of trouble, to be present with himself.

To mark the dispensations of Providence with a careful eye ; to apply and improve them so that we may advance in the christian life, is our indispensable duty. Whilst, therefore, we contemplate this dark dispensation with reverential awe and submission ; whilst our hearts bleed under this afflicting loss ; for you have lost in him a faithful guide and instructor, I have lost a sincere friend ; let us endeavor to draw something beneficial from it.

We have here an awakening instance of our mortality, of the uncertainty of human life. In the midst of life we are in death, exposed each moment to his assault, and liable to be torn from everything here. Should not this rouse us from security and slumber ? Should it not put us on enquiring how we are prepared for such a change, and to meet our God ? Must we not follow those who are daily dropping into the grave around us ? Have they not marked out the path which we are speedily to tread ? Why then should we

* His Text was from Psalm xcii. 15. *To show that the Lord is upright, he is my rock, and there is no unrighteousness in him.*

not listen to these admonitions, and comply with their design? O, let us beware of being overtaken, unprepared, by divine justice, after so many merciful warnings to the contrary!

With respect to our worthy brother, however necessary it might be for us, that he should continue here; yet certainly it was far better for him to depart; to be absent from the body, and to be present with the Lord.* Indulgent Heaven gives such friends, such eminent persons to bless the present scene; it resumes and takes them away to prepare us for another world. Their instructions serve to enlighten our minds, and teach us how to live; their example, also, in their last moments, teacheth us how to die. Such instances of triumphant faith in the hour of death, are consolatory to all who are anxious about their salvation. They manifestly show that God is still present with his sincere and faithful servants, ready to succor and to own them in their last conflicts. The death of a real Christian is one of the most instructive lessons to his brethren. Whilst it animates their hope, it also kindles their zeal, and is a spur to their diligence in working out their salvation with fear and trembling. Whatever trials and afflictions may be their portion through life, yet here they learn that deliverance awaits them; that the hour of dissolution which sheds terror and dismay on the guilty, (to whatever height of envied distinction they have been exalted) brings peace and consolation to them, whilst heaven with all its glory opens to their enraptured minds.

Reason and conscience must tell us, that we are accountable to God for the use we make of the advantages and blessings he now bestows upon us. Revelation coincides with the dictates of conscience on this head, and assures us *that unto whomsoever much is given, of him shall much be required*. The instructions we receive, the time we enjoy them, our opportunities and motives for improvement will all be taken into the divine account. Behold, (says the master of the Vineyard) *these three years, I come seeking fruit on this fig-tree and find none; cut it down, why cumbereth it the ground?*

* On Friday, November 18, he went to Church in seemingly good health, to lecture in the afternoon, which was his constant practice on Fridays. He read prayers as usual and baptized a child. He gave out his Text, but before he could proceed further with his lecture than to repeat a sentence or two, he sunk in the Reading-Desk, and was deprived of his speech by a stroke of an apoplexy. Under the effects of this fatal disorder, he languished for some days; though he recovered sufficiently to settle his temporal affairs; those of a spiritual and more important nature he had provided for by a well-spent life. During this interval, a great part of which was spent in prayer and devout ejaculations, he showed the most resigned patience and submission to the will of heaven; such, indeed, as could flow only from real, unaffected piety and the firmest reliance on the adorable Mediator. Although the symptoms of his disorder were sometimes flattering, yet it finally baffled every effort of human skill and the power of medicine; for early on Saturday morning, November 26, 1774, without a struggle or a groan, he expired in the fifty-first year of his age. By his last will he bequeathed £300 to the *Charity-School* in this city, £100 to *King's College*, and £100 to the *Corporation for the relief of the Widows and Children of Clergymen in communion with the Church of England in America*—hereby exhibiting an instance of that benevolence, that uniform attention to the happiness and welfare of mankind which regulated each step of his conduct through life.

You will readily grant that it was a singular advantage and blessing to have enjoyed the Ministry of our departed friend, and that not only *three*, but *ten* years. * What fruit then have you brought forth worthy of such a blessing? Examine your hearts, whether you have been duly thankful for it, and have improved it to the honor of God and your own salvation? Or whether you have not deserved the removal of this burning and shining light, because you would not be illuminated by his doctrine, nor warmed by his zeal?

Whilst he was with you, I know you loved him much, and that you now cherish his memory with affectionate tenderness. He is often in your thoughts, and esteem mingled with grief is inseparably joined with the remembrance of him. The most effectual way to show your regard and testify your affection for him now, is to follow the instructions, the exhortations which he so often and so earnestly delivered to you. Need I tell you that this is also your duty? Be assured it is, and such a duty, that the neglect of it will be attended with this melancholy consequence—he who wished and laboured so faithfully for your salvation, will be a dreadful witness against you at the last day! The fervent prayers he offered in your behalf: the christian example he set before you; the instructions, the reproofs, the exhortations you received from him will all rise in judgment against you, and be your severe accusers.

O that you may be wise, that you may understand and lay these things to heart, and consider your latter end, while the accepted time and day of salvation are with you! Awake to righteousness, and so live with Christ here, that to die may be gain. Go on earnestly and undaunted in your christian duty; so that when you depart, and are absent from the body, you may be present with the Lord in the bright regions of unfading felicity.

* Dr. Ogilvie was elected one of the Assistant Ministers of Trinity Church in the autumn of 1764, and he immediately settled here; the author had been chosen into the same office prior to him, but did not move to New-York till December, 1765.

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FOR THE CHURCHMAN'S MAGAZINE.

An Exposition of Psalm xxiii.

[Concluded from page 9.]

3. *He restoreth my soul; he leadeth me in the paths of righteousness for his name's sake.*

“WONDROUS things” hath God done for his faithful people. They had wandered from the fold of their heavenly shepherd. Obstinate following the dictates of their corrupt nature, they had renounced his guidance, they had resisted his repeated warnings and affectionate calls. Contemning the authority and protection of their Almighty guardian, they had stumbled on the dark mountains of iniquity and well nigh become a prey to the destroyer. But the tender mercies of God “endure forever,” and could not be quenched by their ingratitude and disobedience. The gracious shepherd of

Israel mourned over his perverse and rebellious flock. Instead of destroying them by the rod of his anger, he beheld them with compassion, he stretched forth to them the sceptre of mercy. Jehovah sent his only begotten and well beloved son to redeem them from their bondage to error and sin, to pay by his sufferings and death the infinite price of their ransom from their spiritual captivity, to "restore" them by his grace to the paths of righteousness, to the enjoyment of those eternal glories which they had forfeited. What merit could they boast to excite this unbounded love? What strength did they possess to return to the "paths of righteousness" which they had forsaken? Alas! they were polluted by obstinate and aggravated sins. They were in bondage to sin and death. Even when they were "enemies to God" "through wicked works," "he reconciled them to himself." Christian! thou couldst urge no claim to salvation. Thine iniquities testified against thee. Thou hadst wilfully chosen the paths of sin. Jehovah, whose laws thou hadst broken, whose authority thou hadst violated, would have vindicated his justice by leaving thee to perish. But for his "*name's sake*," for the sake of his infinite and eternal mercies, for the sake of the all-perfect righteousness of that *holy one* whom he hath set forth as the Savior of the world, he vouchsafes to "*restore thy soul*," to "*lead thee in the paths of righteousness*." Ascribe to him then the glory of thy salvation. Adore his gracious "*name*," his infinite *love* which suggested, his infinite *wisdom* and *power* which prepared the means of thy redemption. Adore the saving "*name*" of his son Jesus through whom alone thou hast access to the consolations of his mercy and to the succors of his grace. "He restoreth thy soul, he leadeth thee in the paths of righteousness for his name's sake."

4. *Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me, thy rod and thy staff they comfort me.*

Triumphant and glorious assurance! The Christian fears not to encounter this formidable enemy, to enter on that region of despair where the king of terrors holds his reign. Jesus his Savior "the great *shepherd* of the sheep, whom God brought again from the dead," hath passed in triumph through the domains of death; he hath stripped the tyrant of his sting; and by the sceptre of his grace he guides believers through all the snares and temptations, by his gracious staff he comforts and supports them through all the doubts and terrors, by which their inexorable enemy seeks to shake their faith and to make them his prey. Entering the "valley of the shadow death," the christian carries with him the cross of his Savior. Its glory enlightens before him, his path. The spectres of death behold in it the grace and power of that Almighty conqueror who hath despoiled them of their dominion; and they flee at its approach. The christian marches in triumph through their domains; and emerging from the "dark valley," he enters on the heavenly mount. To the fruition of its eternal glories he is welcomed by Jesus the Almighty King, through whose grace he hath

conquered, and by the host of the redeemed, who shout forth the praises of his victory. Christian! think on the pangs of that moment when the soul is torn from the body with which she has been entwined; think on the horrors of that moment when she is to be wrested from all the endearments of friendship and of kindred, endearments, which have entered into all her deepest sensibilities and hopes; think of the terrors of that moment when the soul is irresistibly urged into that dark and gloomy futurity where an unknown and eternal fate awaits her; and bless thy Savior who hath enlightened before thee, the dark "valley of the shadow of death." Yes! my Savior! awful are the shadows of the grave through which I must pass; fearful to my frail nature the gloom which reigns in the region of death. But while by faith I cling to thee, "though I pass through its" dark "valley, I will fear no evil, for thou art with me," my guide, my protector, my Redeemer. The "rod" of thy grace shall chase away my spiritual foes. And in the moment when my soul is sinking in the agonizing conflict with my last enemy, thy "staff" shall revive and "comfort" me. "Though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff, they comfort me."

The holy psalmist, in the preceding verses had anticipated his subject. He cast his eye forward to the region of death. Its terrors seized him; and he breaks forth in the celebration of the grace and power of Jehovah, through whom he triumphed in the hope of vanquishing his last enemy. In the following verse he returns to the illustration of the guidance and care of his heavenly shepherd through the dangers and trials which assail him in life.

3 *Thou preparest a table before me in the presence of mine enemies; thou anointest my head with oil, my cup runneth over.*

Rich that "table" of nature, "prepared" by an Almighty hand, where man is refreshed with every thing that is "good to the eye and pleasant to the taste." More rich and satisfying that spiritual "table" which infinite love hath "prepared" for the christian. His soul is revived and strengthened by the sacred pledges of the mercy of his Savior. He feasts on the excellence of the divine law, on the riches of redeeming grace, on the joys of a good conscience, on the comforts of God's favor, on the glories of the heavenly inheritance. These blessings the christian enjoys in "the presence of" his spiritual "enemies," from whose temptations and assaults his heavenly shepherd defends him. The unction of the Holy Spirit like "oil" shed upon his head, cleanses and purifies his heart inspiring him with joy and gladness. Let the christian review the mercies that daily crown his lot in life, let him review the blessings of salvation, the full supply of his spiritual necessities which issues from the exhaustless fountain of redeeming love; and he must exclaim in the fervors of devout gratitude—"my cup runneth over."—"Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil: my cup runneth over."

In the conclusion of this beautiful and pathetic Psalm, in which the holy David celebrated the grace and love of his God, he expres-

ses his confidence in the continued mercy and care of his heavenly shepherd, resolutely devotes his life to the glory of Jehovah, who protects and redeems him, and indulges in the joyful expectation of being exalted to that blessed state, that temple eternal in the heavens where he will drink of salvation at the throne of God.

6. *Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord forever.*

Let this be thy joyful confidence, O Christian ! While thou dost continue in the fold of thy heavenly shepherd, his truth will enlighten and instruct thee, his "goodness and mercy" evermore protect and bless thee. Glory then in the service of this gracious master. "Dwell in the house of the Lord." Tell there of the wonders of his grace. Return the unexampled and infinite love which he exercises in thy defence and salvation by the ardent emotions of a heart devoted to his service. The *fold* in which thy gracious shepherd now protects and blesses thee shall be exalted to heaven. There thou shalt "dwell in the house of the Lord forever." Sin shall never approach this sacred mansion. Satan and death are enchained never to be loosed again. Jehovah thy shepherd will pour into thy soul the ineffable joys of his love. Into his eternal fold shall be gathered the faithful in every age and nation, there to unite in celebrating the grace and glory of their heavenly shepherd, the praises of the Lamb that was slain to redeem them by his blood. "They shall hunger no more, nor thirst any more, neither shall the sun light upon them nor any heat. But the Lamb which is in the midst of the throne shall feed them ; he shall lead them to living fountains of water, and God shall wipe away all tears from their eyes." Who shall be thought worthy to partake of these exalted and eternal glories ? Those only who on earth have submitted to the guidance and authority of their heavenly shepherd. Alas ! what will be the destiny of those who wander from the fold of salvation into the paths of sin, who despise the mercy and reject the grace of their God and Saviour ? Everlasting destruction from the presence of God and from the glory of his power. O thou great shepherd and bishop of souls ! Holy Jesus ! Have compassion on the sheep who have strayed from thy fold ; *seek* then, O thou compassionate Lord, and reclaim them from their wanderings ; awaken them to repentance, and "so fetch them home, blessed Lord, to thy flock, that we may be all one fold under one shepherd, Jehovah our God."



The Deluge and the General Judgment.

THE Heavens and the Earth which are now, by the same word are kept in store, reserved unto fire, against the day of judgment, and perdition of ungodly men. Carry forward therefore your attention and your thoughts to this "great and terrible day of the Lord." You are interested in it, and it is inseparable from the subject which you have been contemplating. Are men insensible of its approach ! So were they of the threatened destruction hovering over

the days of Noah; till one boundless scene of ruin opened upon their distracted sight, and swept them at once from life and hope forever! Are those derided who patiently wait the accomplishment of the divine promises and expect the revelation of the Lord from Heaven? It is no new thing. The world have ever been blind to their best interests; have ever sported with their own ruin. When Noah laid the first beams of the ark across each other, it is probable he did it amid the insulting shouts of an hardened multitude. The building advanced. Some admired the structure: some derided his plan: some charged him with enthusiasm or with insanity: more were lost in sensuality; and all united in the desperate resolution to bury his admonitions in the grave of oblivion. Still he entreated: still they spurned his instructions: still the edifice rose day after day: still the voice of gaiety was echoed on every side. With strange infatuation they stopped their ears; and refused to "listen to the voice of the charmer," who solicited them with unwearied perseverance, and reasoned "so wisely." The roof is at length covered in. The danger is every hour more imminent. He presses his warnings upon them with increased energy: but, pointing to the unclouded sky, they laugh him to scorn, and load his ministration with contempt. It is closed! The last exhortation has been given: and he has wiped the last tear of insulted tenderness from his cheek. Ye blind, insensible mortals! what charm has "holden your eyes." that ye cannot see? Do ye not discern the cloud that hovers over yonder mountain? The brute creation see it, and hasten for shelter to the ark. The family of Noah close the procession; they have entered their refuge; and even now "the door is shut"?—Oh! it is too late! Fraught with heavy indignation the tempest lowers fearfully. Every "face gathers blackness." Yet scarcely is it perceived, before a new scene of ruin presents itself. Ah! there is no escaping the hand of God! The skies pour an unabating torrent. An hollow groan is heard through universal nature, deploring the impending destruction. The birds and beasts which remain excluded from the ark scream and howl in the woods whither they had fled for shelter. The sea assaults the shore: the restriction of Heaven is removed: it passes its ancient boundaries: it triumphs already over the plains and gains upon the hills. The ark floats upon its bosom. The despairing multitude fasten upon it an eye of distraction: they implore in vain the assistance of the prophet whom they had despised, and whose pitying eyes are again suffused with unavailing tears, he can bear it no longer. He retires to the innermost recesses of his vessel. In the phrenzy of despair parents clasp their children to their cold bosoms, and flee to the highest mountains. Where else could they resort for, shelter? For the boundless sea saps the foundation of the firmest edifices. What is their desperation as the waves approach the summit! It is equally impossible to descend, to rise higher or to escape. They have prolonged a miserable existence a few hours, only to sink at last! It is all in vain! "The waters prevail exceedingly: every high hill is covered; and fifteen cubits over their loftiest summits, the flood rises in haughty triumph!

Do you turn pale at this sad relation? Ah! weep not for these but "weep for yourselves." Do you blame their blindness and infatuation? Behold, the finger of conscience points to you; and its voice pronounces of you individually, "Thou art the man"! Are there not "scoffers in these last days, walking after their lusts and saying, Where is the promise of his coming? For since the fathers fell asleep, all things continue as they were from the beginning of the creation." Oh! this is wilful ignorance—this is incorrigible obstinacy! The great event, the deluge, stands upon firm evidence; and it is the pledge of that second desolation to which we ought to be looking forward. Are there not triflers with the long suffering of God: who presume upon his patience and his mercy; and slumber in the arms of thoughtless sensuality? Let these remember that judgment procrastinated is not indignation removed: that the storm rising slowly accumulates more strength and fury than a sudden transient blast. "The day of the Lord will come"—will come "as a Thief in the night!" Man, retiring weary from the labors of the day and slumbering under the mantle of darkness, shall be scared from his sleep "to sleep no more" by the roar of a thousand thunders, and the crash of dissolving worlds! Darkness shall reign at intervals for the last time; and death shall lay down his sceptre forever! Shaking off the fetters of sleep and of mortality, the man looks around him with an enquiring distracted eye. Great God! what scenes of despair and ruin present themselves! What language shall describe the horror of that day, in the contemplation of which imagination fails? Kings starting from their couch of down or bursting from their tombs of marble, shall reluctantly resign the sceptres of their burning empires! With what unutterable dismay will they gaze upon the globe itself, as it rolls along infinite space, blasted, and consumed by the lightnings of heaven!

Oh! it is no fable! we urge upon you no idle imagination! Already the day approaches—it is even "nigh at hand"—"the judge standeth at the door!" The archangel is preparing to blow that blast, which shall "shake horribly" not only the earth "but also Heaven!" The glorified Saints are looking forward with "earnest expectation," to that day; and the spirits of the slaughtered redeemed cry, from under the altar, "How long, O Lord, how long"! All things are hastening to be placed under the feet of the Savior. And then "cometh the end" the last great day—the day that shall disclose

"A God in grandeur, and a world on fire."

(*Collyer's Lect. on Scrip. Facts.*)



The Sinner.

HIS CONFLICT. WHEN sin entered into the world, death followed. The scripture tells me of two deaths, the first and the second; this spiritual, that natural; the first, the separation of the body and the soul is temporal; the second, a separation of the body and the soul from the favor of God, is eternal: the first, therefore, is terrible; the second intolerable. If the first death so terrified the Lord

OF LIFE, how terrible will the second be to me, the child of death? If every trivial grief disturbs my thoughts, if every petty sickness distempers my body, if the very *thought* of death dismays my soul, how horrible will *death itself* appear? Oh, when the silver cord shall be dissolved, the golden bowl demolished, the pitcher at the fountain broke, the cistern wheels stopped—how will the whole universe of my afflicted body be perplexed? Yet, were I to endure for every man that hath been, is, and shall be, a death as oft repeated as the sea-shore hath sands, all this were nothing to a minute's torment of the second death. O treacherous and soul destroying *sin*! how hast thou thus betrayed me to eternal death, by thy momentary and deceitful pleasures? How hast thou bewitched me with flattering smiles, and with thy counterfeit delights deluded me to death! Thou hast not only deprived me of a transitory life, but led me into the hideous jaws of an everlasting death. Thou hast not only divorced my miserable soul from her beloved body, but separated both soul and body from the favors of my God, and left them to the insufferable torments of eternity. O my soul, can thy life be less than miserable, which being ended, is transported to so infinite a misery? How can thy death be less than terrible, which opens the gates to such eternal torments! What wilt thou *do*? or whither wilt thou *fly*?—Thy *actions* cannot save thee, nor thy *flight* secure thee. Death is thy enemy, who, taking advantage of thy lusts, hath strengthened himself through thy weakness.

Repair to thy Savior, O my soul. The Lord of life is the Captain of thy salvation. He hath foiled thy enemy and disarmed him: stand fast—he is conquered, if thou strive to conquer. Hark what thy Redeemer saith:

He that overcometh shall not be hurt of the second death. Rev. ii. 11.

To him that overcometh will I give to eat of the tree of life; which is in the midst of the Paradise of God. Rev. ii. 7.

To him that overcometh I will grant to sit with me in my throne, even as I also overcame and am set down with my Father in his throne. Rev. iii. 21.

HIS SOLILOQUY. Cheer up then, O my soul. Take courage in the reward that is set before thee, in the grace and faithfulness of him who hath promised to thee victory, for thy Redeemer is the Lord of Hosts. To fight that thou mayest conquer; to run that thou mayest obtain: Let not the policy of the enemy dismay thee, nor thy own frailty discourage thee. Advance therefore, O my soul: fear not the fiery darts of Satan, nor be afraid of his arrow that flies by night; press towards the great reward, and let thy spirit resist to blood. Take courage from thy cause; thou fightest for thy Prince, thy God, and takest up arms against his enemy, and thy rebellious lusts. Is thy enemy too potent? fear not: art thou besieged? faint not: art thou routed? flee not; call aid, and thou shalt be strengthened; petition, and thou shalt be relieved; pray, and thou shalt be recruited.

HIS PRAYER. O God, to whom belong the issues of death, at whose terrible name the very foundation of my soul trembles; I, a

poor convicted sinner, accused by my own conscience, and ready to be condemned by thy justice, do here, in the sorrowfulness of my heart, confess myself a miserable creature. I have nothing to plead O God, but mercy; and where shall I find that mercy but in my merciful Redeemer. Blessed Redeemer, who hast promised victory to those that strive, and life to those that overcome, teach thou my hands to war, and my fingers to fight; give me a loyal heart that the enticements of the world may not seduce it; give me a constant spirit, that the pleasures of the flesh may not entice it; give me a wise forecast, that the subtlety of the devil may not entrap me.— Let not the multitude of mine enemies discourage me, nor the greatness of their power dismay me, nor the weakness of my arm dishearten me. Thou that gavest little Israel victory against great Pharaoh, strengthen me: thou that gavest little David the day against the great Goliath, succor me: thou that gavest single Sampson conquest over the numerous Philistines, save me. Lord, fight against them that fight against my soul. Arise, O God, and let thine enemies be confounded. Lord, shield me from the fury of my own corruptions, for they are many: deliver me from the imaginations of my own heart, for they are evil, and that continually. Let not the frailty of my youth beset me, and keep thou me from the danger of my secret sins. Without thy grace, I have no will to strive, no power to stand, no hope to conquer. Sustain me, that I may not faint; succour me, that I may not flee; strengthen me, that I may not yield. Gird my loins with truth, and let my breast-plate be thy righteousness; that, putting on the helmet of salvation, I may fight a good fight, and receive a crown of glory; that, having passed the terrors of the first death, I may escape the torments of the second, and triumph with thee in the kingdom of glory. AMEN.

[*Charles' Medit. and Prayers.*]



The early and universal prevalence of Episcopacy a proof of its Apostolic Institution.

[WE extract the following from an Apology for Apostolic Order, by the Rev. Dr. Hobart, of New-York. It fully states the argument in favor of the apostolic origin of Episcopacy from its early and universal prevalence. We shall not be accused of rashness or presumption in styling this argument *conclusive*, when that acute and powerful reasoner CHILLINGWORTH did not hesitate to pronounce it “a *demonstration*.” It is founded on the immutable principles of human nature and common sense.]

IT is conceded on all hands, that the supremacy of Bishops universally prevailed in the church in the time of Eusebius and Jerome, who lived in the next century after Cyprian. Had it not also prevailed in the time of Cyprian, we should find in them some record of the fact.

Take then the third century as the period when Episcopacy universally prevailed in the church. Its establishment must have been

by *apostolic institution*, or by *innovation and usurpation*. The opponents of Episcopacy assert, that Episcopacy is an innovation or usurpation which took place at some period within the three first centuries. This *innovation or usurpation is incredible*, for the following reasons.

The *piety* of the primitive church forbids the supposition. The Fathers of the three first centuries, whatever were their talents or their learning, were *good men*. They glorified their Savior in the midst of flames and tortures; they laid down their life for the testimony of Jesus. Would these holy martyrs have permitted the ministry instituted by their Lord and his blessed apostles to be fundamentally altered? Would they have basely violated the institutions of their Savior?

There would have been no *possible motive* for this usurpation.

Allowing that the primitive Fathers were bad men; men swayed solely by inordinate ambition and lust of power. In the primitive church there was no food for these passions. During the first ages persecution stretched her bloody sceptre over the church. Christians served their Savior with their tears and with their blood. The stations of authority afforded no attractions of wealth or honor. They were the sure paths to the dungeon, to the rack and to the stake. Those who filled them were marked as the first and most worthy objects of the rage of those tyrants who hoped to drown the church in the blood of her children. It would be the height of folly to suppose, that under such circumstances any Presbyters, however inordinate their ambition, would seek distinction on the rack and at the stake, would usurp stations where relentless persecution would inevitably assail them.

There were *insuperable difficulties* to the effecting of this alleged innovation or usurpation.

Admitting that there were Presbyters in the primitive church *twicked* enough to form a plan of usurpation, and *foolish* enough thus to court dangers and death, how was the usurpation to be effected? By intrigue? *Intrigue* requires *concert* in planning, and *length of time* for operation. But this usurpation must have been universally effected at a time when Christianity had extended itself throughout the world. And could that *concert*, which is necessary to devising and successfully prosecuting any plan of difficult intrigue, have taken place among Presbyters scattered through distant regions, at a period too when there were no general councils which collected together the deputies of their churches? Was there *time* for devising and executing a plan of intrigue which subverted the apostolic ministry within a short period after the apostolic age?

Could the usurpation have been effected by *violence*, or by the force of authority? But the usurping presbyters had neither the wealth nor the power of the world to aid them in their ambitious projects; nor were there any general councils to enforce this usurpation by an authoritative decree. Without any adequate means, these usurpers were to contend against the institutions of Christ and his Apostles, against a Ministry endeared to the hearts of Christians as the divinely commissioned servants of their Master. Yes—

whether *intrigue* or *authority* were the weapons of usurpation, these usurping Presbyters had to contend against the attachment of the great body of Christians to the form of a ministry bearing the sacred seal of apostolic authority. Say you the primitive Christians were careless about violating apostolic institutions? What! did not a difference of opinion concerning the apostolic tradition of the time of observing Easter throw them into the most serious disputes and schisms? Must they not have cherished with infinitely greater reverence that ministry which, instituted by the Apostles, had embodied itself with their religion, with every service and solemnity of the church, with their dearest hopes? These *usurping* Presbyters also had to contend against the love of power in their fellow Presbyters; against that sacred attachment to the authority which they possessed, founded on the conviction that it was a deposit entrusted to them by their divine Master. Would not an usurpation effected under such circumstances, not in one particular province but throughout all nations, not advancing gradually in strength and extent through the lapse of several centuries, but rising into full maturity, and stretching its iniquitous sceptre over the whole world in less than two centuries after the apostolic age—would not such an usurpation be without a parallel, contrary to common sense, to every principle of human nature, to the voice of universal experience?

Nor could this change in the government of the church have been effected by *general consent*.

The supposition of the opponents of Episcopacy is, that the Apostles left the church, under Presbyterian government, subject to common councils of Presbyters, without any higher order. Is it credible then that a government instituted by the inspired Apostles should, in a short time, prove so defective or intolerable as to compel both Presbyters and Laity throughout the Christian world to change this government? What is the alleged reason of this change? The divisions among Christians—the people saying, I am of Paul, I of Apollos, and I of Cephas, and every Presbyter ranking as his own disciples those whom he had baptized. Is it credible that the people and the Presbyters should *universally consent* to correct their own inflamed party zeal, and curb their own inordinate ambition? Is it credible “that the Presbyters, while they were thus fond of raising their own names, met together in order to remedy this which they themselves were fond of, and did unanimously agree upon a method to remedy it?” Is it credible that “the laity, while they were thus addicted to particular Presbyters, did quietly, and without any opposition, acquiesce in what was prescribed for the remedying of an evil which they did not desire should be remedied? A matter too absurd, one would think, to be believed by any who know any thing about human nature.”*

Some of the virtuous Presbyters may indeed have formed a plan for checking this ambitious and disorganizing spirit; and some of the most considerate among the laity may have been disposed to acquiesce in it. But how could this plan have been carried into effect *universally*, in distant and remote parts of the world? No general

* Bishop Hoadley.

council having met, there could not have been any general concert in devising an uniform system, nor any general authority to enforce what must have been a most unpopular change. Is it credible that ambitious Presbyters, and schismatic laity who must have been the *multitude*, inflamed as they must have been by pride and party zeal, would universally and peaceably acquiesce in measures to curb their power and abridge their liberties, would consent to exalt into a superior station a prime Presbyter, or Bishop, who, trampling on the equal rights of Presbyters, would appear on his unhallowed throne as a tyrant and usurper? What reasons, what persuasions, nay, what violence could reach over remote and distant nations, and silence the voice and the arm of Presbyters and people exerted in the defence of their power and privileges, exerted in defence of rights secured to them by apostolic institution? What voice mighty enough to say to the tempest of religious phrensy roused in defence of popular right sanctioned by apostolic authority—Peace, be still! Instances indeed there have been of the people, in *some one* nation long tossed on the billows of anarchy, at length quietly sinking into the calm of despotism. But here was an instance of a revolution peaceably acquiesced in throughout the world, by those whose ambition, whose pride, whose just rights it subverted—a revolution so complete and universal as to leave not a vestige of the apostolic institutions, the overthrow of which it had accomplished! Impossible—that Presbyters and people would part with rights and institutions bearing the seal of apostolic authority, and consecrated by the blood of martyrs! “Never was any matter of fact parallel to this known in history; unless it be that there are many persons of later ages who can greedily believe such an improbable *conjecture* as certain truth, without one competent express testimony to support it. Let us put any of these persons themselves into the place of the *Primitive Presbyters*, governing the churches by their common councils; knowing that they were left in this office, and directed how to perform it by the Apostles themselves; affecting to have disciples called by their own names—and we may make themselves judges whether they would voluntarily and professedly have met together with a design of remedying their own vanity; whether they would have done this by divesting themselves of the exercise of powers to which they had been called by the Apostles themselves. Nay, whether if they had been outvoted in this matter, they would have silently yielded without so much as alledging for themselves the just plea which they would have had against this alteration,” that it was a violation of apostolic institutions. “That this great alteration should be contrived and effected, and universally submitted to, by the very persons whose designs and humors and vain affectation it was ordained to remedy, and put a stop to, is the strangest and most unaccountable thing imaginable.”*

But the advocates of Episcopacy will concede all that can be required of them. They will concede that such a thing was practicable; that it could have been effected by general consent, or by gradual usurpation.

* Bishop Hoadley's Defence of Episcopal Ordination.

Still it is incredible that this change or usurpation in the government and ministry in the church was actually effected, because there is no *explicit and satisfactory record* or account of it.

Whether effected by violence, by gradual usurpation, or by general consent, it would have been a fundamental change—a change that would have entirely altered the features of the church. It would have constituted a new and marked era in her history. We would surely expect to find in cotemporary writers some notices of an event, one of the most extraordinary that could have occurred. But we search the ecclesiastical writers of the three first centuries. Not even any faint traces of this change or usurpation is to be found in them. The venerable Ignatius, the disciple of the Apostle St. John; Irenæus, the disciple of Polycarp, the cotemporary of Ignatius; Clemens of Alexandria, and the celebrated Tertullian, all of whom flourished in the second century, afford us no light in tracing this change or usurpation, in ascertaining either its gradual advances or the bold and sudden assault by which it subverted apostolic order, and mounted to universal dominion. Equally silent as to this most momentous occurrence are Origen and Cyprian, Fathers of the third century. But perhaps Eusebius, the historian of the fourth century, affords irrefragable evidence of it. Alas! Eusebius, to whom, even if every record of preceding times had been swept away, tradition would have handed down some account of this memorable innovation on apostolic order, is silent concerning it. He gives not the most distant hint, that the supremacy of Bishops, which was universal in his day, had any other origin than apostolic institution. The “famous testimony of Jerome” is the “forlorn hope” of those who impeach Episcopacy as an innovation. And lo! when we open Jerome, we find his “famous testimony” is a matter of *opinion*, and that in many passages he expressly records the apostolic institution of the supremacy of Bishops. But were the testimony of Jerome clear as “the sun shining in his strength,” it would not be worthy of a moment’s credit, standing as it does single, and unsupported even by any faint hint of those writers who lived nearer to the period of this alleged change, and some of whom must have been cotemporary with it.

Suppose, Sir, that the whole Christian world were now bending under the *gentle sway* of Presbytery—that the conviction was universal, that this “is the true and only government which God has prescribed in his word.” By what intrigue, by what violence, by what magic could Presbyterians throughout the world be induced or compelled to exchange their divinely constituted government for the yoke of an usurping Prelacy? By what intrigue, by what violence, by what magic could the Moderators of Presbyteries wrest from these Presbyteries the power of ordination, and persuade Presbyterians throughout the world to admit, as valid, Episcopal ordination only? Still greater would be the prodigy that this unparalleled revolution should be effected, and yet find no place in the pages of cotemporary writers! Say not that we know little of the primitive ages of the Church, that but few of the writings of those ages have survived the ravages of time. We do know all the

leading events of the primitive church ; we possess many of the writings of her early Fathers. They narrate comparatively trifling changes and schisms. Would they have been silent concerning one, compared with which all others are but as the petty contentions of an obscure village to a revolution that shakes empires, and changes the destiny of the world?*

No, sir, the rise of the monster Prelacy would have been narrowly watched and minutely traced. Envy, jealousy, pride, and the love of power would have conspired to check his usurpations, and to proclaim them to the world. Piety would have raised a rampart to his unhalloed designs not easily to be surmounted. The period, however, when, arrived to full stature, he crushed under his giant arm apostolic Presbytery, would have been marked by every ecclesiastical writer as the most memorable era in the annals of the Church.

Say not that *Pottery* affords a parallel to this alleged usurpation of Episcopacy. The advances of the "man of sin", are scarcely discernible in the three first centuries. The papal pretensions were not established until long after this period. Secular wealth and power were the ladders by which he mounted to pre-eminence. His pretensions were promoted and enforced by general councils. His usurpations can be traced in the faithful page of history. The opposition to his unfounded pretensions is recorded. And it was only in the *Western Church* that his claims to supreme prerogative were respected. The numerous and extensive *Eastern or Greek Church* always spurned his authority.

But by the confession of its opponents, Episcopacy was universally established at the commencement of the fourth century. If the supremacy of Bishops were an innovation or usurpation, it must have been effected without the aid of secular wealth or power, without the authoritative influence of general councils. Episcopacy must have subverted Presbytery throughout the world, at a time when not more than two generations had passed away since the apostolic age ; when some persons must have been living whose forefathers, at not more than two or three removes, must have witnessed the apostolic institution of Presbytery ! What renders the dif-

* I am aware that it may be said, that the art of printing having facilitated the means of communication, Christians could in modern times be more speedily and effectually roused to oppose innovation ; and the records of any extraordinary event would be greatly multiplied. But, on the contrary, printing being unknown in the primitive age, any change in apostolic order which took place in one part of the Christian world would be less likely to be speedily known or adopted in other parts distant and remote. There is, therefore, from this circumstance, more difficulty in accounting for the *uniformity* in this change, and for the *suddenness* of its accomplishment through every part of the Christian church. But the fact is, many of the writings of the primitive Fathers are still extant ; and surely there could have been no event which they would have been more likely to record than a change in apostolic order, which, whether gradual or sudden, whether effected by general consent or usurpation, must have impressed them most forcibly, and in some way or other, insinuated itself into their writings.

ference between the encroachments of Popery and the alleged usurpations of Episcopacy more striking, the former are distinctly traced by cotemporary writers in every period of their gradual progress; and the pen of history has recorded the opposition made to them, and the struggles by which they finally triumphed. But of the innovations or usurpations of Episcopacy, cotemporary writers are silent. Even its adversaries are compelled to fix the period of its full growth in the third, or commencement of the fourth century; and preceding or cotemporary writers afford no light as to its progress, as to the opposition which it must have encountered, or the means by which it marched to universal dominion. Striking also is the difference in another respect. While the supremacy of the Pope, triumphing over opposition by intrigue, by secular influence, by authoritative decrees of councils, has been uniformly rejected by the extensive Eastern or Greek Church, *Episcopacy*, in three centuries after the Apostles, found its *apostolic* institution *universally acknowledged*. The heretics in their contests with the orthodox, never thought of returning to this supposed apostolic Presbytery, but deemed it essential to obtain Bishops. In the unhappy contests that often attended the election of Bishops, no one ever impeached their apostolic supremacy, or suggested, as a remedy for the convulsions which their election occasioned, that primitive Presbytery from which it is supposed Christians had departed. Not one church was to be found which preserved it. Scattered as Christians were through distant regions, they all bowed to the sway of Episcopacy. And an ambitious and disappointed Presbyter,* who, about two hundred years after the time of the Apostles by whom it is supposed Presbyterian regimen was instituted, presumed to deny the apostolic supremacy of Bishops, was branded as a MADMAN!!

This then, Sir, is a fact which, of itself, demonstrates the apostolic institution of Episcopacy. According to the unanimous concession of its opponents, it universally prevailed at the commencement of the fourth century.† It must either have originated in the *institution* of the Apostles who were divinely commissioned to constitute the church, or it must have been an *innovation* or *usurpation*. **WMEN**, how was this most extraordinary change in the apostolic constitution of the church effected? What were the wonderful causes that could lead Presbyters and people, throughout the Christian world, to renounce rights and prerogatives vested in them by the Apostles, and to submit to the supremacy of Bishops? What were the means by which a few ambitious Presbyters in different and distant regions, in an age when they commanded neither wealth, honor, nor power; when persecuted by the secular arm, they lived only in the affections of the people—what were the means by which they usurped supreme prerogative and crushed opposition? How could this usurpation, even if effected in one province, have extend-

* Aetius, who, like his predecessor Arius, denied the divinity of Christ.

† This is the latest period. Many of the most learned Presbyterians acknowledge that Episcopacy prevailed in the second century.

ed itself throughout the world, at a period when the secular power would not have enforced it, when there was no general council to establish it? Above all, where is the explicit and irrefragable record in cotemporary writers of a change, which, if effected by *general consent*, must have given new features to the visible church, and constituted one of its most memorable eras? Where the record of a change, which, if effected by *usurpation*, must have rallied clergy and people around their just rights, consecrated by apostolic authority, and called forth at least from some one degraded Presbyterian a solemn protest, which, sounding loud and deep, would have been heard through distant climes to distant ages? Where the "*voice of warning*," which, even in this degenerate day, poured forth the alarm in Zion when danger only remotely threatened her sacred cause? Alas! the inhabitants of Zion lay locked in deadly slumber. The centinels on her sacred ramparts were sleeping at their posts. The enemy came. No blast from the gospel trumpet swept over Zion to rouse her members to defend her apostolic order.—Presbytery, her revered pride and glory, vanished as "the baseless fabric of a vision." A corrupt "Prelacy" raised its hideous form. Christians *throughout the world*, who, but a century or two before, had received Presbytery as a sacred deposit from Christ and his Apostles, as if touched by the wand of enchantment, fell down and worshipped the image which the pride and ambition of usurping prelates had set up! And, more astonishing prodigy still! the pen of history was palsied, and left to future ages no traces of this memorable event! The man who believes that this astonishing change in apostolic order could have been universally effected within a short period of the apostolic age, without being fully and deeply recorded in the writings of that period which are now extant, is, I think, prepared to say, that all the Presbyteries now in the world may "lie down and sleep, and wake up" under the government of Bishops, and no record appear of the astonishing phenomenon!

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FOR THE CHURCHMAN'S MAGAZINE.

*The Church of England defended against the charge of
persecution, contained in the Christian's Magazine.*

THE ejection of "2000 pious and godly ministers" from their livings, during the reign of Charles II. has called forth much violent and unjust abuse of the Church of England. The pencil of exaggeration has been lavishly employed in darkening the shades of the picture. The foul spirit of persecution is not only attributed to the Church of England at the period when the ejection of these ministers took place, but by a strange kind of distributive justice, her sons in the present day are to be hunted down, for the alleged sins of their forefathers. Nay, *Episcopacy* is to be branded with odium and scorn, and to be made the object of *persecution*, because it is asserted that Episcopalians, more than a century ago, committed

this heinous crime. Our readers will not suppose that we are conjuring up an ideal abuse and persecution of the Church when they peruse the following extract from a periodical publication, the professed design of which is to "cut the columns of the hierarchy in pieces."

"There is a short cut to the resolution of every difficulty about the affairs of the Church, and every thing else—Go to the Bishops. Christ had unlimited authority over the conscience, and they have succeeded him.—Ecclesiastical history is not barren of instances wherein they have acted up to the spirit of their trust. England can witness, that, in one day, they threw upon the mercy of the persecutor, and the comforts of famine, *two thousand* of the best men and the most glorious ministers of the gospel, that ever blessed a nation or adorned a Church; and a great proportion of them for not submitting to impositions upon conscience, for which the warrant of the divine word was not so much as pretended. But the Episcopal warrant was perfectly clear; and the Puritans were righteously deprived for not bowing to the successors of Jesus Christ!—"Come, set us the five mile act to music." Let us compensate the fast of the 30th of January for the martyrdom of Charles, with the festival of St. Bartholomew's for the judgment of the Presbyterians."*

We will not stop to point out to our readers the many fascinating beauties that glow in this passage, so totally free, both in its spirit and its style, from every thing harsh, violent, or vulgar! We do not stop to enquire, whether the mantle of *charity* ought not to be cast over a period, when the benign spirit of toleration was unknown, and when contending sects, as by turns they rose to dominion, trod on the necks of their prostrate antagonists. We do not stop to enquire whether *prudence* ought not to have restrained this violent phillippic from the mouths of the admirers and followers of one,† who, whatever was his learning or his piety, was eminently dogmatic, overbearing and intolerant; whether *prudence* should not have prevented those from saying one word on the subject of intolerance or persecution, whose forefathers entered into "a solemn league and covenant" to *extirpate prelacy*; and who, in the execution of the *godly work of reformation* "shed oceans of Christian blood, and made the nation welter in gore; drenched innumerable misled souls in the crimson guilt of schism and sedition, and opened the way to such an inundation of hypocrisy and irreligion, of confusions and calamities, as cannot easily be paralleled in history."‡—We do not stop to enquire whether the *honor of religion* required that the faults of its professors, in periods of turbulence or intolerance, should be held up to the malignant scoffs of its enemies.—

* Christians Magazine, vol. I. p. 328. We forbear to quote passages in a similar strain from Mr. M's "Reformation Principles."

† Calvin. ‡ Fundamental Charter of Presbytery.

The guilt of violating charity and prudence, or of wounding the honor of religion, lies not on our conscience. We deeply regret that, in order to excite odium against Episcopalians, the veil has thus been drawn from a dark and disastrous page of history, and its events discolored and exaggerated. Episcopacy has been branded with intolerance and persecution. The charge must be repelled.

The Church of England, we are told, laid "impositions upon the conscience" with which "two thousand godly ministers," (who, by the way never found *schism* to lay heavy upon their conscience) "could not comply." Now, concerning these impositions upon the conscience, let us listen to the testimony of impartial men, not reader, Episcopalians, but Presbyterians themselves. Mons. Le MOYNE, Professor of Divinity at *Leyden*, thus reprehends the conduct of the non-conformists in separating from the Church of England, because of the impositions of Episcopacy, a liturgy, &c. &c. "Is not this plainly coming to a rupture with all the *churches of antiquity*, with all the Eastern Churches, with all the *Protestant Churches*, who have always had a great regard for the English communion, upon the score of the *purity* of her doctrine and *constitution*." On the same subject hear the language of Mons. L'ANGLE, a minister of the French Reformed Church.—"Since the Church of England is a true Church, since her *worship* and doctrines are *pure*, and have nothing in them contrary to the word of God; and since at the English reformation, Episcopacy, the *liturgy* and *ceremonies* now used were jointly established at the same time; 'tis, without doubt, the duty of all the reformed of that kingdom to *keep themselves inseparably united to your Church*. And those who *decline such conformity* upon pretence they must insist upon more plain and unornamented ceremonies, and have less inequality among the ministers, are undoubtedly *guilty of a great sin*. For *schism* is the most terrible evil which can possibly happen to a Church." And Mons. CLAUDE, another French Presbyterian divine, thus addresses the Bishop of London on the conduct of the non-conformists—"I make no scruple to call the setting up of private meetings, declining the public congregations, and *withdrawing themselves* from your Lordship's *Government*, *violent remedies*. Such practices are apparently no better than a formal *schism*: a crime in its own nature hateful to God and man, and for which both those who set it up and encourage it, must expect to give an account at the great day."*—What now are we to think of the *conscience* of those who could not submit to a Church thus honorably commended by the Reformed Churches, and who felt an invincible repugnance to a few rites and ceremonies, and yet could readily and greedily swallow the sin of *schism*. There are those in the present day, who "strain at a gnat and swallow a camel."

But why are the bishops particularly impeached for what was the act of Parliament? Why are we not told that many of these 2000 ministers were ejected from the livings from which, by the arm

* These testimonies, and many more to the same purport, may be found in Collier's Ecclesiastical History, vol. II. *Stillingfleet's* Unreasonableness of Separation, and *Bingham's* French Church's Apology for the Church of England.

of usurped power, they had displaced the lawful possessors? Why do we hear nothing of the cruelties and enormities which these ministers and their adherents had practised against the Church of England; of the many thousand ministers of the church whose livings were sequestered; of the imprisonment of bishops and clergy; of the plundering and dilapidating of cathedrals and churches? The testimony of the good and pious bishop Hall will not be questioned. Hear his account of the manner in which Norwich cathedral was plundered, as a specimen of the treatment which the others experienced from these pious reformers, who groaned so bitterly when some of the "measure which they meted to others was measured to them again."

"It is no other (saith the pious bishop Hall) than tragical to relate the carnage of that furious sacrilege whereof our eyes and ears were the sad witnesses, under the authority and presence of Linsey (an alderman) and Tofts the sheriff, and Greenwood. Lord! what work was here, what clattering of glasses, what beating down of walls, what tearing up of monuments and pulling down of seats, what wresting out of irons and brass from the windows and graves; what defacing of arms, what demolishing of curious stone work, that had not any representation in the world, but only of the cost of the founder, and skill of the mason; what tooting and piping upon the destroyed organ pipes, and what a hideous triumph on a market day before all the country, when, in a kind of sacrilegious and profane procession, all the organ pipes, vestments, &c. and all the service books and singing books that could be had, were carried to the fire in the market place. A lewd wretch walking before the train in his cope, trailing in the dirt, with a service book in his hand, imitating in impious scorn the tune, and usurping the words of the litany used formerly in the church. Near the public cross all these monuments of idolatry must be sacrificed to the fire, not without much ostentation of a zealous joy in discharging ordinance to the cost of some who professed how much they longed to see that day. Neither was it any news upon the guild day, to have the cathedral now open on all sides, to be filled with musketeers, waiting for the Mayor's return, drinking and tobaccooning as freely as if it had been turned into an ale-house."*

These outrages of the mob were directed and sanctioned by the *Reforming* Committees. And to this godly work of *reformation* the *puritans* constantly poured forth the most inflammatory exhortations. Many of the leaders in these outrages and their adherents and abettors were afterwards ejected from the livings which they had usurped. Several of the leading non-conformists were indeed offered and pressed to receive places of preferment in the church: But, no! they chose rather to violate christian unity, than to conform to the ceremonies, liturgy and ancient government of the Church of England, or to wear bands, gowns, &c. which their successors in the present day find to be very graceful and decorous, and appropriate in the discharge of their clerical functions! We are told in very *decent* and *respectful* language of the cruelty of the "five mile

* Bishop Hall's Hard Measure.

act." But we are not told that this act and the other acts which bore heavy on the non-conformists were the consequence of their own seditious, inflammatory and turbulent conduct. The government had just reason to apprehend that unless decisive measures were adopted, the constitution of the church would again be subverted, the clergy again ejected and imprisoned, the temples of religion again dilapidated and the altar and the throne again stained with blood.* Let it be recollected that the Church of England was an established Church; and at that day *all parties* deemed an establishment lawful and proper. Was the Church of England then to retain in her bosom her deadly enemies—enemies to her constitution, her liturgy, her rites and ceremonies—enemies who were plotting her destruction. Could she by yielding have secured the friendship of the non-conformists, and preserved them to the church? This, to say the least, is a very doubtful point. Men who would make a few indifferent rites and ceremonies, a gown, a surplice, and a band, pretexts for leaving a church which they confessed to be sound in doctrine; men who would defend and justify on such weak grounds the heavy sin of schism, would not, we may fairly conclude, have been conciliated by any, concessions. And if a system of conciliation had failed, what would have been the consequence? The destruction of the church; the renewal of those scenes of turbulence, sacrilege and civil war, under the sore remembrance of which the nation still panted. Concession therefore would have put infinitely too much to hazard. And to what extent must concession have been carried? To some, the church must have conceded those rites, ceremonies and habits, those external decorations, which, freed from the gaudy frippery of the Church of Rome, contributed to the decency, dignity and animation of public worship, and were calculated to engage "the body" as well as "the spirit" in adoration of the glorious Maker of all. To others the church must have yielded that spiritual and evangelical liturgy, which drawing its sentiments and language from the pure fountains of apostolic and primitive piety, was an excellent standard of divine truth, a restraint upon the extravagances of ignorance and enthusiasm and the delight of the devout soul. To others, the church must have yielded that episcopacy, which, bearing the stamp of apostolic authority, had lately arisen with renewed glory from the dust into which turbulent faction had trampled it, and which the church viewed as the pledge of the divine commission of her ministry, and her barrier against the assaults of schism. Thanks be to God that this system of concession was not commenced nor pursued. Alas! instead of rejoicing at the stability and glory of our Zion, instead of exulting in her "bulwarks" and telling of her pleasant "palaces," her sons would have mourned that Zion was laid in the dust, while her enemies laughed her to scorn.

That in those unhappy times when the most violent and long continued civil and religious contests had enkindled the passions of men, no unnecessary severities were exercised by the friends of the church,

* Any candid person will be satisfied of this who will consult the ecclesiastical history of the judicious COLLIER.

will not be asserted. But let it be recorded that for every such severity, we pledge ourselves to find one of a dye *at least* as deep, committed by those who had triumphed in the overthrow of the constitution of the church, in the plundering of her temples, in the sequestration of the livings of her clergy, in their imprisonment and cruel sufferings. And are the Presbyterians and Independents of the present day to be impeached for the excesses and violent acts of their forefathers? Certainly not. Why then is the ungenerous and unjust attempt made to excite odium against Churchmen, by falsely coloring the acts of Churchmen who lived near two centuries ago! Let us trust that those times of turbulence are forever past away. The principles of toleration and the rights of conscience, are now better than formerly understood and respected. We regret that any attempt should be made to violate them, by recalling scenes of supposed severity and persecution long since past, in order to fix the odium thence resulting on Churchmen of the present day. The attempt has been made with art and with violence also: * Self-defence requires that it should be repelled. We therefore entreat the attention of all impartial persons to the following “History of the Puritans,” which exposes the intrigues, turbulence, and intolerance of those who are now held up as martyrs in the cause of true religion and the rights of conscience. It is drawn up from authentic documents with great simplicity, and, at the same time, force of style; and is a piece of ecclesiastical history both curious and interesting. It was first published as an introduction to “The Churchman’s Memorial, or, an historical account of the lives, sufferings and works of those Divines of the Church of England, who were deprived of their preferments, and otherwise persecuted during the great rebellion;” which work is intended as an antidote to “Calamy’s Non-Conformist’s Memorial.” It is not our intention, nor was it we presume the intention of the author of the following history, to involve, to the full extent, in the odious spirit proved upon the Puritans in general, many individuals among them who possessed talents, learning and piety. It is a fact however, that many, even of these, indulged in bitter opposition to the Clergy of the Church of England, her constitution and form of worship.

HISTORY OF THE INTRIGUES AND PRACTICES OF THE PURITANS
AGAINST THE CHURCH OF ENGLAND, FROM THE REFORMATION
TO THE END OF THE REIGN OF CHARLES I.

SECTION I.

Divisions among the English Exiles on the Continent, in the reign of Mary, the first origin of the Puritans.

IN the infancy of the Christian Church, and while she was suffering the most fiery persecutions, a spirit of schism arose which did her more injury by producing a multiplicity of heresies, than all the violent oppressions and cruelties which she sustained from the tyranny of the heathen emperors. And when the Church of England emerged from the bondage of papal superstition, and reformed her offices agreeably to the primitive standard, the great enemy of right

* See the Christian’s Magazine, and a book entitled *Reformation Principles*, already referred to.

eousness had recourse to his old device, and began to introduce divisions among the reformers, about ceremonies and habits, which were things generally allowed to be indifferent in themselves. But these scruples were attended with little consequence in the reign of King Edward VI. as most of those who had objections to them, thought it most prudent to yield obedience, rather than break the peace of the Church. As yet, *SCHISM was looked upon with abhorrence*; and to separate from an established church, which has nothing corrupt in her doctrine nor sinful in her practice, was regarded as a deep violation of christian duty. But when the English exiles fled from the fury of the persecution under Mary, and took refuge at Frankfort, and other places on the continent, some of them imbibed different notions, and thereby laid the foundation of that schism which afterwards occasioned the bitterest troubles in their own country.

A particular relation of the proceedings among these exiles seems therefore to be necessary in this place, as being the very origin of that splenetic and uncharitable sect the *Puritans*.

Some of these exiles settled at *Embsden*, in West Friesland; * some at *Arroyu*, in Switzerland; some at *Strasbourg*, and some at *Zurich* and *Frankfort*. To begin with those at the latter place as being the principal: They had procured the liberty of a church in that city, by the favor of Glauberg, one of the principal senators. Here they had the same privilege of preaching and administering the sacraments as the French; but with this condition, that the English should conform to the French in doctrine and ceremonies, and subscribe their confession of faith; all which was agreed to. In consequence of this indulgence, they refined considerably upon the common prayer book which had been established in the reign of the late king, and conformed themselves too easily to the novelties of the foreign reformers. Having formed their establishment, they thought fit to acquaint their brethren in other places with what they had done, and to invite them to Frankfort. To this purpose letters were sent to the other English exiles, signed by John Stanton, John Makeby, William Williams, William Whittingham, William Hammond, Thomas Wood, Michael Gill.

The English at Strasbourg mistook the meaning of their letter. They imagined the request was only to furnish those at Frankfort with one or two persons for the pastoral charge, and to take upon them the government of that church. With this view Mr. Grindal (afterwards Archbishop of Canterbury) wrote to Bishop Scory at Embsden, to undertake the charge of the Frankfort congregation. The Bishop complied with this request; but before his letter reached Frankfort, the English there had elected Knox (the violent Scotch reformer,) Haddon and Lever, for their ministers, in the Presbyterian way. The English at Zurich, being informed of these proceedings at Frankfort, refused to concur with them in their innovations, and declared their resolution *not to use any form different from the common prayer book*. Soon after this, they sent Mr. Chambers to Frankfort to adjust the terms for them, and make them easy at their

* Collier's Eccl. Hist. vol. II. p. 393. Disc. of the troubles at Frankfort. p. 2, 3.

coming thither; but the Frankfort congregation giving Chambers no assurance that his friends should have the liberty of using the English liturgy, the invitation was refused.

[To be continued.]



Nightingale's Portraiture of Methodism.

WARWICK, Maryland, Dec. 12, 1807.

MESSEURS EDITORS,

Herewith I send you a few extracts from *Nightingale's Portraiture of Methodism*. You may, if you think proper, publish them in your *Magazine* as a fifth appendix to N. L.'s pamphlet. They reflect a little more light on the steps by which John Wesley was led to the invention of that pseudo episcopacy manufactured by him a few years ago in the city of Bristol.

Yours respectfully,

H. L. D.

Mr. Nightingale, having in his 35th letter given an account of the great revival which Wesley and his associates effected in the year 1760, proceeds thus in the 36th:

“DURING the revival which I mentioned in my last, a Greek Bishop, named Erasmus, came to London on a visit. Application having been made to the patriarch of Smyrna respecting the reality of his office, it appeared that he was Bishop of Arcadia in Crete. This point being ascertained, Erasmus was shortly after beset with a whole host of applications from the Methodist preachers, both local and travelling, to give them Episcopal ordination. This real or supposed Greek, (for many still thought the matter extremely doubtful) having nothing to fear in this country from such a measure, willingly complied with the request of these ambitious Methodist preachers. It was even said that Mr. Wesley himself did strongly press Erasmus to ordain him a Bishop. This charge Mr. Wesley partly denied; but not so as to leave no doubt on the minds of some of his friends. Ordained Bishop, however, he was not; yet that did not hinder him from exercising the power and office of one: for, strange to tell! Mr. Wesley did afterwards actually take upon himself to ordain some of the lay-preachers. Yea, some of them he made into a kind of Episcopal Bishops! Was ever such a thing known before or since in the annals of our Church history? But he was teased into that weakness by the repeated importunities of Dr. Coke and a few others. And though Mr. Wesley often boasted that he did nothing in a corner, yet was this mock ordination, this Episcopal farce, performed in a private manner, in a chamber!”

In his 37th letter Mr. Nightingale records the following unfortunate epistle, addressed by Coke to Wesley on the 9th August, 1784.

“HONORED AND DEAR SIR,

“THE more maturely I consider the subject, the more expedient it appears to me that the power of ordaining others should be

received by me from you by the imposition of your hands; and that you should lay hands on brother Whatcoat and brother Vasey for the following reasons:

1. It seems to me the most scriptural way, and most agreeable to the practice of the primitive Churches.

2. I may want all the influence in America which you can throw into my scale. Mr. Brachenbury informed me at Leeds that he saw a letter in London from Mr. Asbury, in which he observed that he would not receive any person deputed by you, with part of the superintendency of the work invested in him; or words which evidently implied so much. I do not find the least degree of prejudice in my mind against Mr. Asbury; on the contrary, a very great love and esteem: and I am determined not to stir a finger without his consent, unless mere sheer necessity obliges me; but rather to lie at his feet in all things. But as the journey is long, and you cannot spare me often, and it is well to provide against all events, and an authority formally received from you will (I am conscious of it) be fully admitted by the people, and my exercising the office of ordination without that formal authority may be disputed, if there be any opposition on any other account; I could therefore earnestly wish you would exercise that power in this instance, which I have not the shadow of a doubt but God hath invested you with for the good of our connexion. I think you have tried me too often to doubt whether I will in any degree use the power you are pleased to invest me with farther than I believe absolutely necessary for the prosperity of the work.

3. In respect to my brethren (brothers Whatcoat and Vasey) it is very uncertain, indeed, whether any of the clergy mentioned by brother Rankin, will stir a step with me in the work, except Mr. Jarrat; and it is by no means certain that even he will choose to join me in ordaining. And propriety and universal practice make it expedient that I should have two presbyters with me in this work. In short, it appears to me that every thing should be prepared, and every thing proper to be done that can possibly be done this side the water. You can do all this in Mr. C——n's house, in your chamber; and afterwards (according to Mr. Fletcher's advice) give us letters testimonial of the different offices with which you have been pleased to invest us. For the purpose of laying hands on brothers Whatcoat and Vasey, I can bring Mr. C—— down with me, by which you will have two presbyters with you. In respect to brother Rankin's argument, that you will escape a great deal of odium by omitting this, it is nothing. Either it will be known or not known.— If not known, then no odium will arise. But if known, you will be obliged to acknowledge that I acted under your direction, or suffer me to sink under the weight of my enemies, with perhaps your brother at the head of them. I shall entreat you to ponder these things.

Your most dutiful,

T. COKE.

In the same letter Mr. Nightingale sends his correspondent an epigram made on this occasion by the Rev. Charles Wesley, brother to the self-created Bishop.

So easily are Bishops made

By man's or woman's whim !

Wesley his hands on Coke hath laid,

But who laid hands on him ?



FROM THE ORTHODOX CHURCHMAN'S MAGAZINE.

Apocryphal Book of Enoch.

To the Editor of the Orthodox Churchman's Magazine.

SIR,

ALL your readers are acquainted with the famous passage in the Epistle of St. Jude, in which reference is made to a prophecy of Enoch, and which prophecy, it is generally supposed, was understood to be traditional in the Apostles' time. The Abyssinians however, have long had among them a treatise which they hold of equal authority with the sacred scriptures, and which they distinguish by the name of the book of Enoch.

The learned Pereisk having heard from a Capuchin missionary, that the Abyssinians possessed such a work, used every method to procure a copy, and at length obtained an Ethiopic manuscript, alleged to be the treatise in question; but Ludolph, the father of Ethiopic literature, having examined the first pages of it, pronounced the whole an imposture, and declared that it contained only the visions of a Monk, named *Abba Behaila Michael*; and he even went so far as to deny the existence of a Book of Enoch among the Abyssinians.

It appears, however, that Mr. Bruce found such a book, placed by them immediately after that of Job, among their canonical scriptures; and he brought to Europe three copies of it, one of which he presented to the late King of France; and the curiosity of the late Dr. Woide, the celebrated Coptic scholar, was so strongly excited by the circumstance, that he went purposely to Paris to peruse it; after which he wrote to Michaelis that he had no doubt but that this was the work alluded to by some of the Fathers as apocryphal. Bruce mentions that it is a Gnostic work, containing the ages of the Emims, Anakims, &c. those pretended sons of God, who became enamoured of the daughters of men; that it was written in pure Ethiopic, without one word of the Amhárick dialect; and, in short, that it was the most classical composition which the Abyssinians possessed.

Though abundantly curious, it carries with it the most clumsy marks of monkish imposture and ignorance; for the writer makes Enoch speak of Mount Sinai by name, and the *Hebrew* nation before the flood.

M. de Sacy, who was employed many years in making abstracts

from the ancient manuscripts in the royal library of Paris, has published some extracts of this book, a translation of which may perhaps prove amusing to many of your readers.

I have only here to add, that one of the other copies was given by Mr. Bruce to the university of Oxford.

I am, &c. W.

BOOK OF ENOCH, CHAPTER I.

“The discourse of the benediction of Enoch—how he blessed the elect and the just—who shall be in the day of affliction—for the expelling of the unjust and impious:—Thus spoke Enoch, a just man who came from the Lord, at the time that his eyes were opened, and he beheld a vision of the holy One who is in the heavens—whom the angels shewed to me, and I heard all things from them—and I knew that which I saw—and it is not to be in this generation but in the generation of men which is to come hereafter, for the sake of the elect. I have spoken for them with him, because he shall go forth from his tabernacle holy and great, the God of the world, and from thence he shall tread upon Mount Sinai, and shall be seen in his tabernacle, and shall be manifested in the strength of his virtue from heaven—and all shall fear, and the watchful shall be moved, and fear shall seize them and great trembling, even to the ends of the earth; and the lofty mountains shall be abased, and the high hills shall be laid low, and they shall melt like honey from heat—and the earth shall be drowned, and all things which it contains shall perish, and there shall be a judgment upon all men and upon the just—but unto the just he shall give peace, and shall save the elect, and there shall be mercy upon them, and they shall all be of God, and shall be happy and blessed, and the splendor of God shall shine upon them. And he comes with myriads of saints that he may make judgment upon them, and may destroy the impious, and contend with all carnal creatures on account of all that they shall have done against him, sinners and impious.”*

CHAPTER VI.

“But when the sons of men were multiplied in those days, there were born unto them fair daughters and beautiful—and the angels, the sons of the heavens, beheld them and lusted after them, and said among themselves, “Come, let us choose to ourselves wives of the progeny of men, and let us beget sons.” Then *Samyázú*, who was their chief, said unto them, “I fear lest you be unwilling that this matter should be accomplished, and that I, therefore, alone, should be compelled to suffer punishment for this most heinous offence.” Then they all spoke and said, “Let us all swear, and bind ourselves by reciprocal obligations, that we shall not change our purpose, and that we shall fulfil our design.” Then they all swore, and bound themselves by mutual curses. They were in all to the number of two hundred, and they descended in *Ardis*, which is the

* This is a designed paraphrase of that in St. Jude, but it is a miserable tautology.

summit of Mount *Armon*—this mount they called by the name of *Armon*, because on that mount they had sworn, and bound themselves by mutual curses and obligations.—These are the names of the chiefs among them :—Samyâza, who was the prince of them ; Ouracabameel, Akibel, Tamiel, Ramouel, Danyel, Azkeel, Sara-Kouyal, Asael, Armoris, Batraal, Ananyou, Zawebe, Sumsaweel, Irtael, Touryel, Yomyael, Arazyal. These were the chiefs of those two hundred angels, and the others were with them.

CHAPTER VII.

“And they took to themselves wives, each choosing for himself, and they began to go in unto them and to cohabit with them—and they instructed their wives in philtres and incantations, and they taught them how to cut roots and trees. And these women conceived and brought forth great giants, whose stature was of three hundred cubits ; and these devoured all the produce of men’s labor, until they could not any longer support themselves ; then the giants turned against the men that they might devour them ; and they began to deal hardly with the birds and beasts, and reptiles and fishes, eating their flesh and drinking their blood. Then the earth sent forth complaints against the unjust.”

CHAPTER VIII.

Moreover Azazyel taught men to make swords and knives and shields and breast-plates—the use of mirrors, wherein they might behold whatever was behind them—bracelets and ornaments, and the use of black paint, with which they might give beauty to their eye-brows, and precious stones, and tinctures of all colors—and the world was changed, and great impiety was practised, and fornication was multiplied, and they erred and corrupted all their ways.—Amazarak was the instructor of all enchanters, and of those who cut roots. Armoros taught the art of dissolving enchantments. Barkayal instructed those who observed the stars. Kobabyel taught magic characters. Tamiel, astronomy. Arfadyel, the motion of the moon. And for the destruction of man, [men] cried aloud, and their voice ascended to heaven.

CHAPTER XII—SECTION V.

“I beheld the souls of the sons of men who were dead—and the voices of those souls reached unto heaven and complained. Then I enquired of the angel Raphael, who was with me, saying, “What soul is that, whose voice thus complaineth ?”—He answered and said unto me, “This is the soul which went forth out of Abel, who was slain by Cain his brother—and it complaineth of him until that his progeny be wiped away from the face of the earth, and his seed perish from amongst the offspring of men.”

CHAPTER XXII.

“After these things I looked towards the north, casting my eyes over mountains, and I beheld three mountains full of pure aromatic spikenard, and sweet smelling trees, and cinnamon, and papy-

rus—then I looked from above on the summits of those mountains which lie far to the east, and I passed over the *Erythrean Sea*, and went on far from that, and passed on to the angel *Zetiel*, and I came into the garden of justice, and I beheld among the trees of it many great trees that grew there, of which the perfume was very good; they were elegant and admirable, and whosoever eateth of the tree of knowledge acquireth great wisdom; and that tree is like the *Greek bean*, and its fruit like the grape of the vine, exceedingly good. The fragrance of this tree extended very far, and I said, “Oh, what a beautiful tree, how pleasing and excellent is its aspect!” And the angel Raphael, who was with me, said, “This is the tree of knowledge, of which thy father, an old man, and thy *Hebrew* mother, who were before thee, have eaten—and they learned wisdom, and their eyes were opened, and they knew that they were naked, and they were driven from the garden.”



FOR THE CHURCHMAN'S MAGAZINE.

[THE following judicious and pointed remarks on the *Difficulties in Religion*, are taken from a Sermon of SAURIN's, a Protestant French Divine who lived in the former part of the last century. These Sermons have been translated into English; but probably few of our readers have seen them. It is therefore believed the extract will be acceptable, and perhaps induce some to make themselves further acquainted with an author so deserving of notice.]

On the Difficulties in Religion.

WE have admitted that mysteries ought to render a religion suspicious, provided a system can be found, which, by rejecting these mysteries, shall be exempt from difficulties still stronger and more insurmountable than those which we reject. This observation is directed to unbelievers, to all those who would be reckoned in the profane class of free-thinkers. When we have reasoned, proved, demonstrated; when we have pushed the arguments in favor of religion to the utmost height of evidence they can possibly attain; when we would conclude in favor of religion, they alledge, and cease not to urge this objection, “But religion has its mysteries; religion has its difficulties;” and on this objection they lay the foundation of their unbelief.

I admit that this objection would be specious if there were any scheme, which, while it should free us from these difficulties, would not plunge us into others still greater. Let but such a system be produced and we are ready to embrace it.

Collect all the difficulties of which we acknowledge religion to be susceptible. Bring forward all that is incomprehensible in the doctrine of the Trinity, in the ineffable manner in which the three Divine Persons subsist who are the objects of our worship. Add to them all that is supernatural in the operations of the Holy Spirit, and in the

mysterious ways which it takes to penetrate our hearts. Forget not the depths into which we seem to be cast by the doctrine of God's decrees; and make one body of these different members.

To these difficulties which we admit, add those which we disavow. Join all those defects, which it is pretended may be found in the arguments which nature furnishes for the existence of God, and for the truth of a Providence. Join to all these the strongest you can find against the authenticity of our books, and every appearance of truth that has been imagined against the character of divinity which we find in our scriptures. Take every advantage that it has been pretended might be drawn from the diversity of opinions which we find among christians, and among all the different sects in mutual contention. Make a new corps of all these difficulties. Form a body of objections that shall be to your own mind. Draw some conclusion concerning your principles, and erect an edifice of infidelity on the ruins of religion. And for what system of infidelity will you declare yourself that will not be infinitely less tenable than religion?

Will you make choice of Atheism? Will you say that the doctrine of the existence of a God owes its birth to nothing but superstition, and the idle fears of men? But is this the system that is attended with no difficulties? Can reasonable men need arguments to prove that the mysteries of religion are infinitely more defensible than the mysteries of Atheism? Will you take the part of irreligion? Will you maintain with *Ethicurus*, that there is indeed a God in Heaven, but that his greatness prevents his humbling his eyes to behold men, or to turn his attention to our temples and our altars? But has this scheme no difficulties? And how will you answer the innumerable objections with which it is beset? How will you reply to this argument, that God having condescended to create man, is it conceivable he should not also condescend to govern him? How again will you answer this, that we cannot conceive a perfect Being should create intelligences without making it their duty to devote themselves to his glory? How will you answer another argument, that religion is found to be conformable to, and altogether coincident with every one's conscience?

Will you undertake to deny the divinity of revelation? And is this the scheme that is accompanied with no difficulties? Can you well prove to us that our books were not composed by the authors to whom we ascribe them? Can you demonstrate that those men never wrought miracles? Can you make it appear that the scriptures are not the most sublime, the most rational compositions that ever appeared in the world? Can you easily make out that fishermen, tax-gatherers, tent-makers, the lowest of all the low populace of Judea; can you prove, I say, that people of such a character could, without supernatural assistance, speak of the origin of the world, of the attributes of God, of the nature of man, of his essence, and of his duties, in a manner more sublime, more noble, and better connected, than the *Plato's*, the *Zeno's*, the *Ethicurus's*, and all those exalted geniuses who have rendered antiquity venerable, and who still fill the world with their renown?

Will you take the part of the deists? Will you say with the latitudinarian, that if there is any such thing as religion, it is not confined within such narrow limits as we prescribe? Will you maintain that all religions are indifferent? Will you insist upon this false interpretation of the Apostle's words, *In every nation, he that feareth God is accepted of him*? But is this the system which has no difficulties? If you rely on the authority of the scriptures, how will you support your principle? How will it stand against those threatenings which God denounces upon sinners and upon the scornful; against those exhortations which he addresses to us, to *come out of Babylon*; against the duty which he enjoins upon us to make profession before all men; against that courage with which he would have us inspired on the rack, in the midst of fire and flame, when it is for the love of the truth that we encounter these torments; against the care he has taken to teach us the truth unmixed with error?

Will you undertake to believe in nothing? Will you conclude from the difficulties that attend all systems, that it is best to have none? With sceptical obstinacy will you doubt of every thing? Again, I ask, has this scheme no difficulties? When you shall have reconciled yourself with yourself, when you shall have brought this fantastical scheme to accord with the ideas of your soul, with the sentiments of your heart, and the dictates of your conscience, (a thing you will never do) then we will see what we may have to oppose.

What then will you do to find light without darkness, and evidence to your mind? Will you take the part of the libertine? Will you abandon all concern for religion to the schools, and leaving the Doctors to waste their strength in disputing who is right and who is wrong, will you for your part, bow your head in submission to worldly pleasures? Will you say with the profane, *Let us eat and drink, for to-morrow we die*? Will you enjoy yourself for the present, without seeking for uncertain rewards, or fearing evils which perhaps may never come? Has this scheme no difficulties, no mysteries? Is this to be preferred before that which is proclaimed by our apostles, our evangelists, our pastors, our doctors, and all those holy men whom God raised up *for the perfecting of the saints, for the work of the ministry*? Although all your objections should have place; although the mysteries of the gospel were a thousand times more difficult to penetrate; although our knowledge were incomparably more bounded; although religion were infinitely less proved than it is, would this be the part you ought to take? Ought not the mere probability of religion to engage us, if not to believe it, at least to act as though we really believed? And ought not the mere alternative of eternal felicity, or eternal misery, to be sufficient to contain us within the bounds of our duty, and make us regulate the course of our lives in such a manner as that if there should prove to be a hell, we might avoid its torments?

To conclude—religion has its mysteries, we love to acknowledge it. Religion has its difficulties, we avow it. Religion is shaken, (we will for a moment grant this proposition to infidels, although inwardly we reject it with disdain)—Religion is shaken, and ready to

fall under the objections of free-thinkers. But after all, the mysteries of the gospel are not what should render religion suspected. After all, the christian religion so shaken, so tottering, and so ready to fall, as it may seem to infidels, this religion is nevertheless that which is the most certain; and the wisest course that a reasonable man can take is to attach himself inviolably to its cause.

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FOR THE CHURCHMAN'S MAGAZINE.

Remarks on the Sign of the Cross used in Baptism.

SINCE many of the ceremonies and rituals of the Episcopal Church are either misunderstood by a considerable proportion of her members, or for the want of proper information on the subject, esteemed by them as useless trifles and legendary tales, a few remarks upon the custom of making the sign of the cross upon the subjects of baptism, will not, I trust, be improper or unseasonable: Seeing that it has been, and still is, the object of resolute attack from all kinds of dissenters; and even many Episcopalians, from want of information upon the subject, I hope, rather than from indifference, have given but a lame support to it when rudely attacked.

The chief objection which is made against this rite, is grounded, as far as I can learn, upon the supposition that it is a Popish institution, and stands upon no better footing than do Papal indulgences, images in Churches, beatification of Saints, &c. This, in fact, can amount to no objection at all, in the minds of reasonable men; for if it be once established, that as a Papal ceremony it ought to be driven from the reformed Church, without any respect to its antiquity or intrinsic value, we shall thence have a precedent for expunging all things, or nearly so, that have had the misfortune of having been transmitted through that Church. This is assuming a principle, very dangerous in its consequence; for at one sweep of bigotted enthusiasm, we may lose all rites, ceremonies, authentic traditions, and even the Scriptures themselves; for we are indebted to that Church, not only for all classical and historical knowledge prior to the fifteenth century, but through their hands have received the holy Scriptures. And among other tradition deemed authentic, is ranked the observance of the first day of the week, or Sunday; the authority for keeping of which stands on no better foundation than does that of signing persons at their baptism with the signature of the cross.

But this custom is not of Papal origin; it is of much higher date than Romish supremacy, as appears from ancient manners, attested by authentic records: and I think we may safely affirm that it existed very near, if not actually within, the Apostolic age and government. We are furnished with the testimony of that very excellent bishop and martyr, St. Cyprian, who says, "They only escape who are born again, and signed with the sign of Christ." And what that sign is, and on what part of the body it is made, the Lord signified in another place, saying; *Go through the midst of Jerusalem, and set a*

mark upon their foreheads : and so again in his (St. Cyprian's) Book of the *Unity of the Church*, speaking of Uraiah's leprosy, he says, "He was marked for his offence against the Lord, in that part of his body where those are signed who obtain mercy." Which seems plainly to refer to the sign of the cross made in baptism.* And St. Hierome, speaking of himself says, "he was a Christian, born of christian parents, and carried the banner of the cross in his forehead."† Some add also the words of Cyprian, "Let us guard our foreheads, that we may preserve the sign of God without danger."‡

It does not however appear that the sign of the cross was solely used in baptism, but was equally applied to those who entered the Church as catechumens, and was conferred on them again at their confirmation after baptism. It was also made a part of the solemnity of receiving Holy Orders. So that if a convert from Gentilism rose to the grade of priest, he must have authoritively received this signa-
ture at least five times. And this ceremony was constantly in use, not only upon the occasions I have mentioned, but upon others also, as St. Chrysostom witnesses ; who says, "If we are to be regenerated, the cross is used, viz. in baptism ; or if we are to eat the mystical food, the Eucharist, or to receive an ordination, we are all signed with the sign of the cross."§ Although some of these citations do not directly mention the application of this rite in baptism, and others may be construed to signify the individual crossings that every christian was wont to make upon himself at different times, as at morning and evening, or in case of sudden emergency or apprehensions of danger, as is the practice at present in catholic countries ; yet, thus far, says the learned Bingham, "it may be argued from them, that they who used it so commonly upon all occasions, would hardly omit it in this solemn unction of baptism. And therefore, these allegations may be allowed to be a sort of collateral evidence of the practice."¶

The propriety of using this ceremony at our first initiation into the Church as well as the reasons of its establishment, I think must be obvious to those who give it an impartial consideration. As a sign of the banner of him who died upon the cross, and whose soldiers we are or ought to be, it cannot be otherwise than proper, that we should, as such, receive it. As a distinguishing badge or seal that we belong to his visible Church here on earth, we ought rather to rejoice that we are accounted worthy to bear it, since the great author thereof once bore the reality itself. What circumcision was among the Jews, baptism is generally admitted to be amongst Christians. The former not only signified a seal of God's covenant, but served also as a national sign or mark for distinguishing its possessor from all other people under the sun : So the sign of the cross, although not indelibly stamped upon the outward man, nevertheless, being imposed in the presence of many witnesses, and entered upon the Church records, it may well be reckoned an ensign of distinction.

Let me ask, what can argue more propriety of conduct in those that call themselves the followers of *Christ crucified*, than upon all

* See Bingham's *Antiquities*, Lib. xi. ch. x. sec. v.

† Ibid. ‡ Ibid. § Bingham, Lib. iv. chap. vii. sec. xii.

¶ *Antiquities*, Book xi. ch. x. sec. v.

occasions, especially upon their admission into his Church, that they be solicitous to show to the world their faith and veneration for him as crucified? Is any one ashamed of this sign? then is he ashamed of the cross of Christ; and if he would be thought consistent, ought to renounce all pretensions to benefits from its merits; and may literally said to contemn that mode by which the great Author of the universe chose to reconcile the world to himself. The objection stated in the beginning of these remarks, of its being a papal innovation, I think is utterly removed, and that its authority rests upon stable foundations. For it is a rule pretty generally received, that when any custom has the sanction of the Church from the highest antiquity, although not mentioned in Scripture, yet it ought to be received as Apostolical. If we follow this law, our present question stands upon a firm basis, not to be shaken by every enthusiastical demolisher of antiquity. What remains to be advanced against this practice? That it is a ceremony not at all essential to the efficacy of baptism, and ought therefore to be dispensed with? Upon the same reasoning we may dispense with a great proportion of what is called worship and the ordinances. Strip them of their solemn appendages, and we leave but a skeleton, inanimated and unattractive. In order to make the offices of religion solemn, and capable of taking and retaining the attention, many and lengthened ceremonies are to be used. Indeed we cannot expect that the Scriptures, which are usually very concise in their descriptions, should give us any other than the outlines of the Christian Institutions, leaving it to the discretion of the governors of the Church so to vary and accommodate the circumstantialia as shall tend most to impress the idea of their sanctity upon the minds of men.



FOR THE CHURCHMAN'S MAGAZINE.

Appendix to "Observer,"

[Published in 4th vol. Ch. Mag. p. 175.]

IN that essay complaint was made against the profane use sometimes made of the church, both in transacting secular business, and admitting all kinds of sectarian declaimers into its desk. No reference, however, was there made to the manner in which churches were esteemed in the early ages of their existence; it may be well therefore to add something by way of supplement, illustrating the subject.

And first—What veneration they demanded from the civil magistrate. After the civil power of Rome became christian, we are furnished with numerous instances in which the emperors paid the most profound reverence to the house of God. For it is most certain that when kings entered the church, they laid aside their arms, and dismissed their guards at the gates, thinking it indecent for a mere mortal to appear armed in the temple of the King of Kings. This circumstance I think may be accounted a silent, though decisive proof of a practice of the present day, to wit, admitting armed soldiery into the edifice dedicated to the service of God. For even Ju-

lian the Apostate, than whom Christianity never had a more bitter enemy, in his directions to the heathen high-priest of Galatia, advises him to imitate the christians in this point, that when they went into the temples of their Gods, no man of arms should appear among them.* A second act of reverence and humility displayed by the Emperors was laying down their crown and regalia upon their entrance into the holy edifice; an instance of which is handed down in the words of *Theodosius* the younger, who says, "We who are clothed with the legitimate power of the realm, when about to enter the temple of God, leave our arms without, laying aside even the diadem, the insignia of our royal majesty."†

We come in the second place to take notice of the opinions maintained by ecclesiastical rulers, the Bishop, &c. and more especially as it regarded the admission of those who taught doctrines contrary to those of the catholic Church. The spirited answer given by St. Ambrose, bishop of Milan, to the Emperor Justinian the younger, who had commanded him to open one of his Churches to the Arian heretics, I think will be sufficient to designate what was his attachment to the consecrated building, and determined resolution not to deliver it up to the profanation of those out of the Church. "If the Emperor," says he, "asks of me any thing that is my own, my estate, my money, I shall freely recede from my right, though all that I have belongs to the poor. But those things which are God's are not subject to the Emperor's power. If my patrimony is demanded, you may invade it; if my body, I will offer it of my own accord. Will you carry me into prison or unto death? I will voluntarily submit to it. I will not guard myself with an army of my people about me, I will not lay hold of the altar, and supplicate for life, but more joyfully be sacrificed myself for the altar."‡ Behold here the man, who dared, in defiance of the imperial command, to assert, that human authority had no right nor control over things dedicated to God, to prevent them from his true service. We see him strenuously advocating a principle diametrically opposite to the opinion of the present day, and willing to sacrifice his life in support of it, though so contrary to the present idea of christian charity and liberality of sentiment.

Thirdly—It will not be amiss to take notice of some sudden judgments, related by Theodoret, coming upon such as profaned the churches by sacrilege or otherwise. He tells us that Julian the apostate, having dispatched two of his officers to plunder the *Golden Church* at Antioch, when they had stripped the church of what they would, one of them defiled the Holy Table; whereupon he was immediately seized with an ulcer, which turned all his bowels into putrefaction, and he died vomiting his own ordure from his blasphemous mouth.§ Another instance of blasphemous profanation of certain Donatist heretics is recorded by Optatus to this effect; that when these Donatists, out of their great zeal against the Catholics, had cast the Holy Eucharist, consecrated by the Catholics, to

* Sozomen, Lib. 5, cap. 16.

† See Bingham's *Antiquities*, Book 8, ch. 10, sec. 8.

‡ Bingham, Book 8, ch. iii. sec. 4.

§ Theodoret, Lib. 3, cap. 12 and 13.

be devoured by dogs, escaped not an immediate stroke of divine vengeance : For the dogs, instead of devouring the elements, fell upon their masters as if they had never known them, and tore them to pieces as robbers and profaners of the holy body of Christ.* Notwithstanding that such crimes and profanation do not commonly happen at present, yet have opinions gone forth into the world highly derogatory to the sanctity of churches ; and a light estimation is often put upon the holy utensils of the altar. But if men who despise the ordinances, and undervalue the holiness of the church, do in this world escape adequate punishment, and revel in prosperity and ease, yet we may safely conclude that no time can obliterate the transgression from the Eternal's mind ; no series of practice make that *right*, which had a *wrong* foundation. S. S.

* See Bingham's Antiquities, Book 8. ch. 10. sec. 2.

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FOR THE CHURCHMAN'S MAGAZINE.

An Error in the Calendar detected.

THERE is a fundamental error with regard to the time of Easter for the present year in our American Calendar, which seems to have run through all the editions of the Common Prayer Book, from the first by HALL & SELLERS, Philadelphia, to the present time. By this Calendar, Easter falls on the 3d of April. But by the rule dependent on the Full Moon, it should be the 17th ; and this is the time pointed out by our common *Almanacks*, and by the actual Full Moon, which is to happen on the 10th of April, which being Sunday, the Sunday following must be Easter. This is also the time according to the old English Calendar, as any one will find by looking into it. And if the two tables in our Calendar for determining Easter Day, *from the present time to 1899 inclusive*, be examined according to rule, they will give the same time. By the first of these tables, the *Golden Number* will be found to be 4, which stands against April 10th for the Paschal Full Moon, and against that day stands B. which by the same table will be found to be Sunday letter, and consequently the next Sunday, or the 17th, must be Easter. Again, in the second of these tables, under Sunday letter B. and against *Golden Number 4*, stands April 17th, for Easter Day.

The Calendar is then certainly erroneous, and the error has escaped detection for almost twenty years, until it is in danger of working some confusion and diversity in the time of celebrating that great Christian Festival dedicated to our Lord's resurrection. To whom the error is to be ascribed, whether to the committee who compiled the Calendar, or to the Printer, perhaps cannot now be determined. And as to a remedy, it is presumed, the bishops and governors of the church need only to know there is an error, and they will use their authority and influence to see it corrected. Had it been more seasonably discovered, the pages of the Magazine would have been used to communicate this information—but as it is, it is hoped the time is not yet too far elapsed to apply a remedy, and prevent diversity in the celebration of Easter.

RUBRICK.

TO THE EDITOR OF THE CHURCHMAN'S MAGAZINE.

I HAVE observed in most celebrated European periodical publications some judicious sentence selected as a motto for each number. This has long been in my opinion a very useful measure. In the course of the year you have an opportunity of introducing many very pertinent remarks, which, while they might possibly lead to some investigation, would carry the face of high authority if judiciously selected from the Fathers, or from the most distinguished divines in more modern times. The labor of this selection can be very little to any person who has the *Orthodox Churchman's Magazine* by him.—You, Sir, will pardon the liberty I have here taken.—It arises from an earnest desire to render your miscellany as useful as possible.

A CORRESPONDENT.

[Our readers will see that we propose following the above advice.]



OBITUARY.

DEPARTED this life on Sunday morning, the 24th of January last, MRS ANN BEACH, the much respected consort of the Rev. Dr. Abraham Beach, an assistant minister of Trinity Church, New-York; and on the Monday afternoon following, her remains were interred in the *Chancel* of St. George's Chapel. The assistant minister who officiated at St. George's on the next Sunday morning, in discoursing from the words "Rejoicing in hope; patient in tribulation; continuing constant in prayer;" noticed the death of Mrs. Beach in the following words.

"My brethren! it is not our custom to intrude upon the public view those sorrows of the heart which seek the shade of privacy and retirement. It is not our custom to indulge in those funeral panegyrics which, however just and appropriate they may sometimes be, too often degrade the pulpit of truth to the purposes of adulation, and praise the dead for the gratification of the curiosity and vanity of the living. But when the iron of affliction enters into the soul of one endeared to me not more by his sacred relation as a venerable servant of the altar, than by a kindness and attention which I may call parental; one endeared also to you by a long course of faithful and affectionate services, I should not excuse myself, nor would you excuse me, were I to fail to pour forth the accents of sincere condolence. The dispensation of an all-wise Providence has removed from him, when declining age requires all the attentions of affection, one who through the long period of forty years, had been the partner of his joys, the soother of his troubles, his tenderest and best of friends. He who has so often exhorted others to be "patient in tribulation," to "rejoice in the hope" of the favor of the Lord, and to stay themselves upon their God, now needs all those consolations which he has sought to administer to others. And these consolations richly abound; for it is the "Lord who gave, it is the Lord who hath taken away, and blessed be the name of the Lord." "To the upright there springeth up light in the darkness."—She, at whose separation from him, his soul mourns, has gone but a little while before him to the joy of her Lord. How faithfully she served that Lord who was her refuge, her strength, and her redeemer, they best can tell who have witnessed that unaffected piety which swayed her bosom, that sympathy, friendship, and benevolence which shone forth in her life. How lively was this sympathy, how sincere this friendship, how extended this benevolence, the sighs and tears of many, very many who now mourn her departure, will bear powerful testimony. How faithful she was, how tender, how unremitted in the discharge of all the duties of a wife and a mother, is deeply recorded in the unutterable grief of a bereaved family. Yet in the midst of sorrow, cause of thankfulness have they, that the "rod" of a righteous God is tempered with mercy. They yet enjoy the blessing of a Parent whose sacred office and parental affection will excite him to lead his mourning children to that divine "Hope" which will cause them, to be "patient in tribulation;"

to rejoice in the favor and protection of him who is a sure "refuge in the time of trouble;" and finally to meet the king of terrors with that holy composure and peace with which that best of mothers, of whom they are bereaved, bowed to his stroke. Under that altar, where her venerable partner so often joins in celebrating the most sacred office of our religion, and in dispensing that "body and blood," which nourish to "everlasting life," her body slumbers in peace; while her soul, at rest in the paradise of God, anticipates with holy joy, the glorious morn of the resurrection. At this altar, let those to whose souls her memory is so dear, celebrate the love of their God; devote themselves to the service of that Redeemer who bought them with his precious blood; and with believing hearts partake of the pledges of pardon, of peace, and of immortality. Then, "when Christ who is their life shall appear, they also shall appear with him in glory;" and, among the beatified spirits of heaven, be united to their departed friend never to be separated more. My brethren! let us all be excited to imitate the example of those "who by faith and patience have inherited the promises." Let us all be "constant in prayer" to the God of all grace, mercy, and consolation. Then we shall "rejoice in hope;" we shall be "patient in tribulation;" and finally pass through all the changes and sorrows of this mortal state, to a "rest eternal in the heavens."

DIED at Huntington, 12th January last, Mr. TIMOTHY HUBBEL, in the 68th year of his age.

DIED at Trumbull, January 11th, of a consumption, Dr. STEPHEN NICHOLS, aged 24. He has left affectionate parents, and other relatives to mourn his decease. Dr. Nichols was respectable as a man; respectable as a Physician; and above all, he was respectable as a Christian. During his long illness, he with a strong faith, and unshaken confidence in the mercies of God, and the merits of Christ, appeared to be looking forward to that world of spirits where the weary are at rest.—He frequently expressed great satisfaction that he was within reach of the means of grace: that he could view himself as enlisted under the sacred banner of Christ; and a member of the Church of God: lamenting at the same time, with deep regret the general inattention of mankind, and particularly of the youth, to the ordinances and institutions of the gospel: that they should be content to dream away life in the slumbers of dissipation, and sacrifice all that eternity for which they were brought into existence. Since the dead are the portrait of the living, may the example of one who is cut off by the scythe of time, be a pattern of imitation for those who are soon to follow.

*"Lean not on earth, 'twill pierce thee to the heart;
A broken reed at best; but oft a spear;
On its sharp point peace bleeds, and hope expires."*

TO READERS.

AN explanatory note should have been attached to the article entitled "The Church of England defended against the charge of persecution," &c. This note which applies to the "five mile act," ought to be inserted at the foot of the 62d page, and is as follows:

The purport of this act is certainly misstated by the Editor of the Christian's Magazine. He leads his readers to suppose that *all* "non-conformist's ministers, even those who were peaceable and orderly, were prohibited unless in crossing the road to come or be on any pretence whatever, within five miles of any city," &c. &c.—Whereas the penalties of this act extended only to those who gave evidence of their seditious and treasonable designs by refusing to take and subscribe an oath of allegiance to the government, at the same time abjuring all intentions or endeavors to effect "any alteration in the government either in Church or State."*

Near the bottom of the 63d page also, instead of the sentence there used, it should read thus:

If such must have been the extent of this system of concession, thanks to God, that it was not commenced nor pursued.

* The act is recited in Collier's Ecclesiastical History, vol. 2, p. 894.